A

SERMON

Preach'd in the

Cathedral Church of St. *Peter*'s *Exon*,

Before the Right Reverend the

Lord Biſhop of EXETER,

And the reſt of the

GOVERNORS,

OF THE

Devon and *Exeter* Hoſpital,

FOR

SICK and LAME POOR;

AT THEIR

Anniverſary Meeting on *Saturday*, *Auguſt* 27, 1748.

By *JEREMIAH MILLES*, D. D.
Precentor of *Exeter*.

Publiſhed at the Requeſt of the Biſhop of *Exon*, and the Governors of the Hoſpital.

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TO

The RIGHT REVEREND the

Lord Biſhop of *EXON*,

And the reſt of the

GOVERNORS

OF THE

Devon and *Exeter* HOSPITAL;

THIS

SERMON

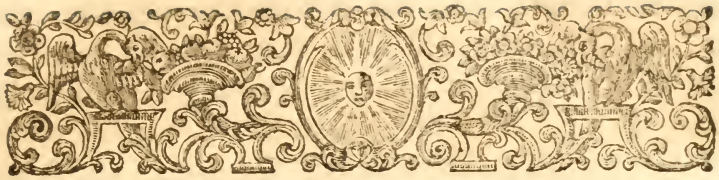
IS

Humbly Dedicated,

By their Moſt

Obedient Servant,

JEREMIAH MILLES.



LUKE V. 31.

And Jesus answering said unto them, they that are Whole need not a Physician, but they that are Sick.

THE great and principal Design of our blessed Saviour's Appearance in the World, was to redeem Mankind from eternal Misery and Perdition; to deliver us from those everlasting Torments we were condemn'd to suffer, and to translate us to an Eternity of Glory and Happiness. This Salvation was as extensive in its Design, as the Love of him who wrought it was infinite, including all Mankind under its beneficial Influence, calculated both for the *Jew* and the *Gentile*, comprehending Men of every Sect and Nation, and was as necessary for confirming the Righteous, as it was effectual *in calling the Sinners to Repentance.*

To prepare the Minds of the *Jews* for this comprehensive System of Divine Mercy, our Saviour was pleas'd, at the Beginning of his Ministry, to call *Matthew* the

the *Publican* to be his Disciple and Evangelist: This unexpected Choice, and the publick Conversation which our Lord afterwards held with that despised set of Men provoked the *Jews* to murmur against Jesus and his Disciples, saying, *Why do ye eat and drink with Publicans and Sinners.* To this insidious Question, our Saviour return'd such an Answer as at once declared the gracious Design of his Mission, and fully display'd the Extent of the Divine Mercy. *They that are Whole*, says he, *need not a Physician, but they that are Sick.* By which figurative Expression, tho' our Saviour intended principally to shew the Propriety of his Conduct in attending more immediately to the Conversion of those Sinners who were farthest removed from the Hopes of Repentance and Mercy, yet we may suppose him inculcating at the same Time, the great Duty of Mercy and Compassion to our distress'd Fellow Creatures; for this was an act of Goodness so agreeable to the Divine Nature, and at the same time so beneficial to Mankind, that we find every Action of our blessed Lord, calculated to promote the temporal Interest and eternal Happiness of Man, by *healing all Manner of Sickness and Diseases among the People*, and by freeing their Souls from the Bondage of those Vices to which they were enslaved. This was likewise one of the principal Parts of that Commission which he gave to his Disciples, commanding them *to preach the Gospel, and to heal the Sick.* And altho' we cannot boast of the same supernatural Powers which attended the Apostles in the Execution of their Office,

yet

yet the Duties enjoin'd by our Saviour ſtill remain in their full Force, and our Obligations (as far as human Skill and Abilities will enable us to perform them) are perpetuated under the ſtrongeſt Sanctions. For as this was an eſſential Part of the Apoſtolical Commiſſion, ſo will it be made a principal Subject of Enquiry at the laſt Day, when it will be demanded of us whether we have *fed the Hungry, cloathed the Naked, and viſited the Sick*, and in Proportion as we have performed or neglected theſe Duties, ſo ſhall our everlaſting Reward or our Puniſhment be. Nor is it ſtrange that ſo great a Streſs ſhould be laid on this Duty, when we conſider, that Chriſt has recommended the Poor and the Sick as his Brethren and Repreſentatives: They are the Objects on whom our Love, or neglect of our great Maſter is to be tried; who will impute every Cup of cold Water given to, or withheld from them, either as a Service done, or as a neglect ſhewn to himſelf.

And, further, that every partial Limitation of this extenſive Duty might be obviated, a Parable is introduced in the Goſpel, preſenting to us a very moving Picture of human Diſtreſs: A Traveller ſtripp'd and wounded by Thieves, and juſt ready to expire for want of ſome charitable Aſſiſtance: On one hand, the inſenſible Prieſt, and the unpitying Levite, are pointed out to us, with peculiar Marks of Infamy, for overlooking their Neighbour in Diſtreſs, and for neglecting one, who by the general Laws of Hoſpitality, by the particular Injunctions of their own Religion, and the more peculiar Sanctity of their Profeſſion

was

was juſtly entitled to their Mercy; whilſt on the other hand, the generous Compaſſion of the good *Samaritan*, recommends itſelf to our Eſteem, and is declared to be the true Standard of Chriſtian Charity; for he is repreſented as overlooking all Diſtinctions between *Jew*, and *Samaritan*, Neighbour and Stranger, Friend and Foe; as ſuperior to every Prejudice of Education, Country and Religion, ſetting no other Bounds to his Mercy, than thoſe which the Neceſſities of his Fellow-Creature, or the Dictates of his own generous Heart preſcribed to him.

Thanks be to God, this Parable was not ſpoken in vain, for how much ſoever we may have trangreſſed, or neglected the other Duties of our Religion, the Seed of Charity hath brought forth abundant Fruit; and is not leſs the diſtinguiſhing Glory of our Church, than it is the peculiar Excellence of the Religion we profeſs: For we preſcribe no other Bounds to Charity and Mercy, than thoſe which we find already laid down in the Goſpel. Not preſuming to limit theſe good Works, either as to their Object or Extent, we only recommend a reaſonable Preference to be given to thoſe, whoſe Parental, Civil, or religious Rights, or whoſe extraordinary Diſtreſſes require the earlieſt Aſſiſtance: For although every Miſery attendant on human Nature, has a juſt claim to our Compaſſion, and we muſt not confine ourſelves to the Relief of one at the Expence, and Prejudice of the other, yet there are evidently obſervable, and the very Goſpel itſelf points out,

out various Kinds and Degrees of them; the Relief of which, as it ought to be proportionable to the ſeveral Diſtreſſes, ſo we may reaſonably ſuppoſe that it will be rewarded with ſuitable Degrees of Happineſs in the other World.

THUS the Calls of Hunger and Thirſt, which are mentioned firſt in the Goſpel, ſeem on many Accounts more ſupportable than the Miſeries of Impriſonment and Sickneſs. For how ſoon may thoſe who enjoy the Bleſſings of Health and Liberty, ſatisfy the Clamours of Hunger, by the Produce of their Labour and Induſtry? How many Opportunities have they of imploring the Charity of their Neighbours, by a lively Repreſentation of their Miſery? And where theſe Reſources fail, Nature may in ſome Meaſure be taught, if not entirely to forget, yet at leaſt to conform to its Neceſſities.

THE Confinement in Priſon ſeems to be a Condition ſtill more deplorable, as it is generally accompanied with all the dreadful Conſequences of Want, and devoid of every Reſource, which might contribute either to our preſent Relief, or future Deliverance.

BUT Sickneſs when attended with Poverty, is a Complication of Miſery, including every Diſtreſs that can be felt, by the Hungry and Thirſty, the Naked, and the Priſoners: For what are the moſt importunate Calls of our natural Appetites, when compared with the Loath-

ings of a diſordered Appetite, or the conſuming Thirſt of a raging Fever? How much more irkſome to the Mind, how much more galling to the Body are the Fetters of Sickneſs, than thoſe of the moſt ſevere Confinement? How unable are we to help ourſelves in theſe Circumſtances? And how difficult is it to procure Aſſiſtance from others? It was doubtleſs on Account of theſe aggravating Marks of Diſtreſs, that the healing of the Sick was ſo conſtantly attended to by our Saviour, being not leſs the Object of his Care when he left the World, than it was his Buſineſs and Employment while he continued in it.

In diſcourſing therefore on the Nature and Conſequences of this kind of Diſtreſs, I ſhall take occaſion from the Words of the Text,

Firſt, To conſider the Caſe of thoſe poor Objects *who are Sick, and have need of a Phyſician*, And,

Secondly, To enforce the Obligation incumbent on all Men; but eſpecially on *thoſe who are whole*, to contribute to the Relief of their ſick Brethren; and from theſe two Particulars, an Application will naturally ariſe, not unſuitable to the preſent Occaſion.

And *firſt*, if we conſider in general the Caſe of *thoſe who are Sick*, we ſhall find that *they have need of a Phyſician*, both on a natural and religious Account. The Weak-

neſs,

neſs, and Infirmities of human Nature are a moſt convincing Proof of the former: and though an uncommon Strength of Conſtitution may ſometimes reſiſt, and conquer Sickneſs without the Aſſiſtance of Medicine; yet in general, human Nature will be found unequal to the Conflict, and Neglect will, in moſt Caſes, weaken our Strength, whilſt it encreaſes that of the Enemy. Nature therefore points out, Prudence directs, and the Voice of God commands us not only to preſerve our Lives, but to guard them likewiſe againſt thoſe violent Attacks, which always threaten us with, and if neglected, frequently end in Diſſolution. Again, when we conſider how much the human Reaſon is affected with theſe bodily Infirmities, we ſhall find ourſelves obliged by a Principle of Religion, to preſerve that noble Faculty from every Accident which may diſturb or impair it. For God has not ſo unavoidably expoſed us to Sickneſs, as to leave us no Poſſibility of eſcaping it; but when he ſends the Scourge, he frequently directs us to a Remedy, and points out to us ſome natural Means for the Recovery of our Health. For as the wiſe Son of *Sirach* has obſerved, *The Lord hath created Medicines out of the Earth, and he that is wiſe will not abhor them; and he hath given Men Skill* in them, *that he might be honoured in his marvellous Works, for of the moſt High cometh Healing.*

To theſe general Motives, applicable to Men of every Rank and Degree in the Time of Sickneſs, may be added thoſe, which do in a more particular manner reſpect

the Poor, and recommend their Caſe to our Compaſſion. For in the firſt Place, the Public Intereſt is cloſely connected with, and in ſome Meaſure dependent on the Lives and Health of the induſtrious Poor. Theſe Men are the Sinews of our Government, and the Source of our Wealth; and as the Riches ariſing from them conſiſt in their Induſtry, their Health is at leaſt of equal Importance to the Public as their Life; for they no longer live to Society than they can ſerve it by their Labour; Whenever Sickneſs ties up their induſtrious Hands, they are worſe than dead to the Community, for the Balance is then turned on the contrary Side, and inſtead of being an Addition to our Wealth, they become a heavy Burthen to the Public.

THE perſonal Diſtreſs of a poor Man in theſe Circumſtances, is too obvious to be inſiſted on, and if thoſe of his Family be conſidered, we ſhall find them pleading for him with equal Force; for how many Lives do frequently depend on one, and how many Mouths expect their daily Bread from a ſingle Pair of Hands? A decrepid Parent, a ſickly Wife, or a numerous Race of Children; Nay, ſometimes all of theſe together, are thus miſerably dependent; and how are they to receive Support, when the only Perſon from whoſe Hands they have Reaſon to expect it lies languiſhing on a Bed of Sickneſs, ill-provided with the common Neceſſaries of Life, and entirely deſtitute of that Aſſiſtance which is neceſſary for the Recovery of Health. And what muſt be the natural Conſequence

ſequence of Sickneſs thus aggravated by Poverty, but immediate Death to the Patient, and inevitable Want and Miſery to his ſurviving Family.

Theſe then are the Claims by which the ſick Eſtate of the Poor recommends itſelf to our charitable Relief: As uſeful Members of Society they are entitled to its Protection and Care: As Chriſtians they have Reaſon to expect all that compaſſionate Aſſiſtance, which our Holy Religion ſo ſtrongly recommends to us; and their own perſonal Diſtreſs, ſo neceſſarily productive of Miſery to their unhappy Families, enforce this Duty on us with irreſiſtible Perſuaſion.

And this naturally leads me to conſider in the ſecond Place, the Obligation incumbent on all Men, and on the Rich and Healthy in particular, to the Practice of this Duty.

Should I here enlarge on all the various Motives which enforce it, I ſhould treſpaſs both on your Judgment and Patience; and therefore I ſhall only remind you, that a kind Commiſeration, and a charitable Relief of our ſick Brethren, is one of the firſt Principles of Nature, implanted in us at our Creation, and deſigned by God as the firmeſt Bond of that ſocial Happineſs, which he has made us capable of enjoying. This is a Law which we find deeply engraven in the Hearts of all good and honeſt Men, however differing from each other in Opinion,

Sect,

Sect, or Nation: For who is there that does not feel himself moved, with sympathetic Misery, at the Sight of human Distress? And how often do we relieve this Distress, more for the Sake of quieting that uneasy Sensation within us, than from any real Principle of Charity, or Sense of Obligation to our Fellow-Creatures.

I NEED not here remind you how much this great Principle of Natural Religion has been enforced by the revealed Will of God, and what Improvements it has received from the beneficent Author of our Salvation. Let it suffice to say, that if no Precept of this kind were any where extant in the sacred Writings, yet the Principle of Gratitude alone would plainly point it out to every Man, and to those more especially, *who are whole and need not a Physician.* For since Sickness is a Tribute to which all Mankind are liable, and a Punishment which every one of us have deserved; if God should graciously pass over our Heads with this Rod of Affliction, and lay it on those who possibly may have less deserved the Scourge, and are more unable to bear the Weight of it; what Acknowledgment can be more acceptable to God, or better suited to our own Circumstances, than a generous Relief of that Distress, which we ourselves so justly deserved to bear. A Relief the more easily afforded, as it will seldom cost us more than the Attendance of a few superfluous Minutes, or the overflowings of a plentiful Fortune. With this View, Providence has blessed some with Health, and inflicted Sickness on others, that we might learn the

Necessity

Neceſſity and Advantages of a mutual Help and Dependence, that the Strong might ſupport the Infirmities of the Weak, and that the Virtues of Charity and Patience might be exerciſed among Men.

LET it be conſidered likewiſe by thoſe *who are whole*, that their Condition, as it obliges them in Gratitude, ſo does it likewiſe enable them in their Circumſtances to relieve their ſick Brethren. For as they ſuffer not the Pain, ſo neither do they feel the Expence, which is the ſure Attendant on Sickneſs in every Station of Life, and is ſometimes a very heavy Aggravation of its Miſery. As Prudence therefore directs us to make ſome Proviſion againſt this Hour of Diſtreſs, ſo does Religion teach us to beſtow ſuch a Portion of it on our ſick Brethren, as we do not want for our own Uſe; nor can there be a more equitable Rule amongſt ſocial Creatures, than that thoſe who bear the greateſt Share of the common Burthens, ſhould have the beſt Title to the common Relief and Aſſiſtance.

THERE is likewiſe (if I may be allowed to uſe the Expreſſion) a Gratitude due from us to the Poor; to ſuch of them, I mean, whoſe Induſtry makes them uſeful Members of Society: For, in Spite of our Vanity, in Spite of that Diſtance which God has placed between our Condition and theirs, and which our own Pride has made ſtill greater, we muſt acknowledge ourſelves Debtors to this laborious Part of Mankind. To them

do

do we owe, and from their Hands do we receive every Convenience, (I had almoſt ſaid every Neceſſary) of Life. They are the Perſons *who riſe up early, take their reſt late, and eat*, as well as earn, their homely Morſel *in the Sweat of their Brows*, that we may live in Eaſe and Luxury, enjoying the Fruits of their Labours. Even this Earth, fair as it now appears to our Eyes, would ſoon become a dreadful Picture of its original Curſe, producing nothing but Thorns and Thiſtles, when uncultivated and unimbelliſhed by theſe induſtrious Hands; and we ſhould find ourſelves in our original State of Sin, Naked and Deſtitute, when deprived of their uſeful Aſſiſtance. Are not the four Elements daily ranſacked by them, the very Bowels of the Earth turned up, and the Produce of the moſt diſtant Parts of it collected for our Uſe and Pleaſure, by their indefatigable Toil? For us they are expoſed in the Day to the Heat, and in the Night to the Froſt, to the unwholeſome Vapours of the Air, and to the noiſome and peſtilential Effluvia of the Earth. And after all, what is the Recompence of the induſtrious Hireling? Frequently little more than daily Bread, a ſcanty Equivalent for the hard Labour of many Years, in which no Conſideration is had, nor any Allowance made, for the Pain and Sickneſs, the Diſeaſes, and Accidents, which are the uſual Attendants, and in ſome Caſes, the unavoidable Conſequences of their laborious Profeſſions.

THESE

THESE were not the Terms of our original Doom, by which we were all equally condemned to Toil and Labour, and to earn our daily Bread by the Culture of an unfruitful Earth; and if ſome of us are happily exempted from the Effects of this Curſe, to whom are we indebted for it under Providence, but to our laborious Anceſtors: Or, ſhould we owe it to ſome unexpected Turn of good Fortune, yet ſtill it is reducible to the ſame Cauſe, and muſt have ariſen from the Induſtry of the original Acquirer: And wherefore ſhould God condemn ſo a large a Part of his Creation to Labour and Poverty, expoſing them in a more particular manner to Accidents and Sickneſs: Not merely with a view of contributing to our Eaſe and Pleaſure, but for Reaſons of a more beneficial Nature, calculated for the Uſes of Society, and the general Benefit of Mankind; for ſo hath the Divine Wiſdom ordered, that Riches ſhould in their Turn be the Support, as they were originally the Reward of Induſtry.

AS a further Inducement to theſe Works of Charity and Mercy, let us ever remember the continual Fluctuation and Uncertainty of all human Affairs; and that neither our own Health or Fortune are of ſo ſtable and permanent a Nature, as to defy all Poſſibility of Change. How prudent therefore ſhould we be in making the beſt Preparation againſt ſuch an unforeſeen, and unavoidable reverſe of Fortune: For ſhould it pleaſe God in his un-

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ſearchable Wiſdom to deprive us at once of both theſe Bleſſings, and make us feel all that Want and Sickneſs, which we now neither pity nor relieve; we muſt not then expect to find, nor muſt we preſume to implore that Aſſiſtance which we once ſo cruelly denied to the intreaties of our Brethren, leſt they ſhould anſwer us in the ſame Words, which our Saviour will one Day make Uſe of to all hard-hearted, and uncharitable Chriſtians, *I was hungry, and ye fed me not, thirſty and ye gave me no drink, a Stranger and ye took me not in, naked and ye cloathed me not, ſick and in Priſon, and ye viſited me not.*

To Men whoſe Eyes are thus cloſed to the Diſtreſs of their Brethren, and whoſe Hearts are ſeared againſt all compaſſionate Feeling, who refuſe to hear the Voice of Charity, charm ſhe never ſo wiſely, Motives of another Kind ſhould be addreſs'd, and the Principle of Self-intereſt ſhould teach them, that a moderate and ſeaſonable Relief of their Sick Brethren, is a very probable, if not a certain Method of ſaving themſelves from a much greater and more grievous Expence.

The Burthen of a numerous Poor has been as univerſally complained of, as ſome Proviſion for them has been thought neceſſary. To reduce this Expence, to increaſe the Uſefulneſs of the Healthy Poor, and to alleviate the Miſeries of ſuch as are Sick, has been an Attempt worthy of this charitable and judicious Age; and with regard to the latter it muſt be obſerved, that

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a great Part of our Expence, and their Misery arises from a Neglect of their Disorders at the first Appearance; and for want of that necessary and seasonable Relief which the Poor cannot procure for themselves, and the Rich will not always, and sometimes cannot provide for them. By these Neglects, to which the Circumstances of the Poor must frequently expose them, slow Diseases gain ground, acute ones grow more dangerous, and Accidents become irremediable, to the manifest Prejudice of the Publick, to the great Expence of the Rich, and to the Enhancement of the Miseries of the Poor.

If then there were a Method of more successfully opposing this great Evil: If by some happily-contrived, and well-regulated Institution, the Miseries of the Sick could be relieved, the Burthen of a numerous and expensive Poor be made lighter, the Charity of the Rich render'd more extensive and beneficial, and the Publick be furnished with a larger Supply of useful Hands; then surely every compassionate Man, every good Christian, every prudent Oeconomist, every Friend to the Publick, and Lover of his Country would unite in a Scheme of such extensive and universal Benefit.

And if we examine the Charity which we are now assembled to promote, by this Rule, how admirably shall we find it to have answered every one of these salutary and desirable Ends: For by casting our charitable Mite into this Treasury, we do in the most effectual Manner

provide for, and, as it were, anticipate the Miſeries of the Poor; for with what Eaſe to the Benefactor, and with what Expedition to the Patient, is the neceſſary Relief here applied; a Relief not adminiſter'd by honeſt Novices, nor by ignorant, or crafty Empyricks, but by ſkilful, experienced and approved Hands, who are bound by the Ties of Religion and Honour, of Intereſt and Inclination, to promote the Succeſs of that good Work in which they have ſo generouſly engaged.

THE apparent Uſe and Advantages of this charitable Inſtitution, and the Succeſs with which God hath ſo remarkably bleſſed it, carry the moſt genuine Proofs of its ſuperior Excellence: We however ſhould be unjuſt to the Memory of the charitable Founder *, and equally ungrateful to our generous Benefactors, were we totally ſilent on a Subject, which ought to open every Mouth in its Praiſe: And yet it is as difficult to decide, as it would be improper for me to determine, to which of theſe we are moſt indebted for the preſent flouriſhing State of our Hoſpital; for altho' it came into the World with no other Support than the laudable Zeal of its original Patron, yet how ſoon did the Uſefulneſs of the Deſign, and the judicious Propoſals for its Eſtabliſhment engage the Aſſiſtance and Patronage of this charitable Neighbourhood; by whoſe Benefactions, and under whoſe Influence it now raiſes its decent Head amongſt our Pub-

* Dr. Alured Clarke, late Dean of Exeter.

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ſick Buildings, and is become an Ornament to our City, an Honour to our County, and a moſt extenſive Benefit to both; having in no Inſtance diſappointed the moſt ſanguine Expectations of its Friends, unleſs it be, that the Encouragement of ſo good a Work is not as univerſal, as its beneficial Influence was intended to be.

THE Truth of theſe Aſſertions will appear, as well by conſidering the PRINTED STATE, as by examining the private Management and Regulations of the Hoſpital. By the former it will appear, how conſiderable a Number of Patients have been perfectly cured, and how much greater the Number of thoſe is who have received Benefit by its Aſſiſtance. And when we obſerve the inconſiderable Proportion, which the *Incurables* and *Dead* bear to the whole Number of Patients; how ſtrongly does this evince the general Uſefulneſs of ſuch Charities, how pleaſing an Aſſurance does it give us of the judicious and ſucceſsful Relief which is adminiſtred to the Sick in this Place.

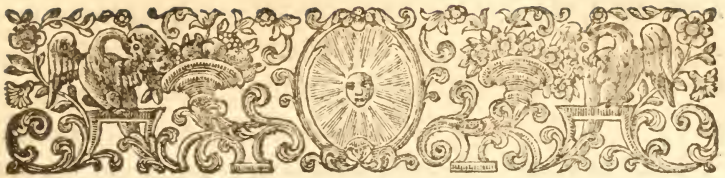
THE ſame Care and Zeal, the ſame honeſt, impartial and generous Attention to the great Point in View, has animated all the private Tranſactions of our Society; inſomuch that we may boaſt of a Happineſs rarely to be met with in collective Bodies; that Envy has not blacken'd, nor Party diſtracted our Meaſures. For ſuch an univerſal

Spirit

Spirit of Harmony and Union has prevailed amongſt us, uniting Men ſo different from each other in Religious Principle, and private Opinion; that theſe happy Fruits can only proceed from the genuine Spirit of Chriſtian Charity, that Bond of Peace and Perfection of all Virtues, which has taught us all to be of one Mind in an Houſe, uniting us in that glorious Cauſe---The Happineſs of our Fellow-Creatures, and the Publick Good.

MAY this amiable Spirit be ſtill productive of more noble Effects; may the ſame endearing Tye which ſo ſtrongly holds us to each other in this charitable Bond, unite us likewiſe in every other eſſential Point of Faith and Practice, and as we join with one Hand and one Heart, in this *Labour of Love*, ſo *we may with one Mind and one Mouth glorify God, and become one Fold under one Shepherd Jeſus Chriſt our Lord*, to whom with the Father and the Holy Ghoſt, be all Honour and Glory, now and for evermore.

F I N I S.



A SHORT

ACCOUNT

OF THE

Rise, Progress, and Present State of the DEVON and EXETER HOSPITAL.

THIS Charity was first set on Foot in the Year 1741, by the voluntary Subscriptions and Contributions of a great Number of Inhabitants of this City and County, who formed themselves into a Society; and in Pursuance of their charitable Undertaking, THE RELIEF OF THE SICK AND LAME POOR, the Foundation Stone of a capacious and convenient Building for that Purpose, was laid on the 27*th* of *August* that Year, from which Time this Hospital dates its Beginning: But as some Time was required to finish and furnish a competent Part of this Building, for the Reception and Accommodation

dation of Patients; none could be admitted till the 1*st* of *January* 1742, when the Hospital was opened with 30 Beds; which Number has been since increased from Time to Time, as Subscriptions and Benefactions would permit; and in Proportion as the Society could free itself from those Charges, which necessarily attended its first Establishment; particularly that of an expensive Building, which they have now been enabled to erect and furnish with a 100 Beds for the Reception of Patients: However one Wing of this Hospital (of which the Shell only is as yet built and covered in) remains still unfinished and unfurnished; which when compleated will contain about 50 Beds more. And as there is Reason to think that the Necessities of this, and the neighbouring Counties (particularly *Cornwal*) will require this Addition, the Governors have determined to compleat it, in Hopes of being enabled by the generous Contributions of such Gentlemen in the County, who have not yet subscribed, [and have had the good Effects of the Charity confirmed to them, by Six Years Experience] not only to compleat this useful and necessary Part of their Design; but also by an Increase of the Annual Subscription, to continue and support it in its utmost Extent.

THIS Charity has sufficiently recommended itself by the Number of miserable Objects who have been relieved thereby; above 1900 Patients having been admitted since the Hospital was opened, of whom 1090 have been discharged

Cured,

Cured, beſides many of the Non-Attendants, whoſe Cures could not be regularly entered in the Books. The Number of the Incurables do not amount to 90, and thoſe who have died in the Houſe do not exceed that Number.——— Of the Patients diſcharged *Cured*, many had been ill before Admiſſion, from 10 to 20 Years; ſeveral upwards of 20, and ſome even 30 Years: But for farther Particulars relating to this, and the Time they were under the Care of the Charity, the Reader is referred to the PUBLIC REPORTS of the Patients, ANNUALLY PRINTED; which, compared with the ordinary Annual Expences, makes it apparent, that a ſmall Sum, applied to the Purpoſes of this Charity, has the Effect of a much greater laid out towards the Relief of Patients *at Home*, where the like Aſſiſtance and Care can hardly be had at any Rate.]

It is hoped, that no Perſons will refuſe their Contribution to this Hoſpital, on Account of *their living at a Diſtance from it*; when they are aſſured, that many Benefactions, as well as Patients, are ſent to the Hoſpital from the remoteſt Parts of the neighbouring Counties: When they reflect on the inconſiderable Expence, which attends the Removal of a Patient, and the great Benefit which they are likely to receive by it.---That, in almoſt every Place, Objects of Charity are to be found, who would gladly purchaſe the Aſſiſtance of the Hoſpital at this trifling Expence; and with regard to thoſe who are utterly deſtitute, it will often be found more for the Intereſt of Private Benefactors, and even of entire Pariſhes,

to remove ſuch Objects to the County Hoſpital, than to maintain them at Home at a great Expence, and with leſs Probability of a Cure; eſpecially as a Preference is given by the Governors at Admiſſion to thoſe Patients, who come from the greateſt Diſtance.

THE Society for carrying on this laudable Undertaking, conſiſts of a Chairman, Two Treaſurers, and one Hundred, or more Governors, (who muſt be Subſcribers of at leaſt 2 *l. per Annum*, or Benefactors of 20 *l.* or upwards) and ſuch a Number of Officers and Servants, as ſhall from time to time be judg'd neceſſary: A general Court of Governors meet four Times in the Year, (and at other Times, on particular Occaſions, on Notice given) to inſpect the quarterly and annual Accounts, to conſider of Alterations propos'd to be made in the Statutes and Rules, and to tranſact ſuch other Buſineſs as ſhall be laid before them; particularly to take the Reports of the Committee of Governors, who meet every *Thurſday* in the Forenoon to examine the Treaſurers and Matrons Accounts, diſcharge, continue and admit Patients, and manage the other common Weekly Buſineſs of the Hoſpital. This Committee conſiſts of their own Chairman, the two Treaſurers, all who ſubſcribe annually 5 *l.* or upwards, and eighteen other Governors, of whom nine are elected annually at a general Court in the Summer Aſſize-Week, and continue in their Office two Years. The Proceedings of which weekly Board are laid before the

the Quarterly Courts as above; and annually at *Lady-Day* a Report of the State of the Hoſpital, the Number of Patients admitted and diſcharged in the preceding Year, with an Abſtract of the Accounts, and a Liſt of the Contributors, is printed for the Satisfaction of the Publick.

FIVE Phyſicians and four Surgeons attend the Hoſpital *Gratis:* Viſiting Apothecaries are appointed to inſpect into the Drugs from time to time; an Apothecary conſtantly reſides in the Houſe, whoſe Buſineſs it is to diſpenſe them according to the Preſcriptions of the Phyſicians: A Secretary attends at all Boards to enter their Orders, and keeps the Books and Accounts: And there is a Matron or Governeſs to take Care of the Houſe, and inſpect into the Conduct of the inferior Servants and the Nurſes, of whom there are a ſufficient Number anſwerable to that of the Sick.

THE whole is managed with the ſtricteſt Oeconomy, and the utmoſt Care taken that the Patients have their ſtated Allowances as to the preſcrib'd Diet, and are provided with whatever elſe their reſpective caſes may require. And that theſe Regulations may be continually obſerv'd, Two of the Subſcribers are Weekly appointed to attend the Hoſpital daily, as Houſe-Viſitors, to examine into the Conduct of the Nurſes, Servants and Patients, and to report to the Weekly Board whatever they find amiſs. Two Auditors are alſo appointed Monthly, to examine the Books and Accounts, and the Tradeſmens Bills.

-----The Clergy of *Exeter* alſo attend, by Weekly Rotation, to viſit the Sick, read Prayers daily in the Wards, and alſo to adminiſter the Holy Communion at proper Times, for which Purpoſe a Chalice and Patten was at the firſt Opening of the Hoſpital given by an unknown Benefactreſs.

ALL Perſons diſpoſed to contribute to this charitable Deſign, are deſired to pay their Subſcriptions and Benefactions to Meſſrs. *Hoare* and *Arnold*, Bankers, in *Fleet-Street*, or Mr. *Nath. Paice*, on *College-Hill*, *London*; Mr. *John Norman*, Mr. *Enchmarch*, or Mr. *Simon Worth*, at *Tiverton*; Mr. *Cunningham* at *Oakhampton*; Mr. *Edgcombe*, or Mr. *Beauford*, at *Taviſtock*; the Rev. Mr. *Mudge*, or Mr. *Thomas Veale*, at *Plymouth*; or to one of the Treaſurers of the Hoſpital, at *Exeter*, from whom the *Subſcribers* may have a Copy of the RULES of the HOSPITAL.

ALL Perſons, who ſhall be diſpoſed to contribute to the Support of the Hoſpital by their LAST WILL, are adviſed to do it in the following Form.

ITEM, I give and bequeath unto *A*, *B*, and *C*, *D*, the Sum of upon Truſt, and to the Intent, that they or either of them do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Society, who now call themſelves, THE GOVERNORS OF THE DEVON AND EXETER HOSPITAL, AT EXETER, which ſaid Sum of I deſire may be applied towards carrying on the charitable Deſigns of the ſaid Society.

A LIST

A

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And of the other

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Mrs. Mary Mallet
Mr. Manley, of Uffculme
Rev. Mr. Manning, of Shobroke
Mr. Jerom Maynard, of Honiton
Mr. Alderman Medland
Mr. Mignan, of Plymouth
Rev. Mr. Milles, of Ditteſham
Mr. Tho. Moddit, of Cullumpton
Mr. Philip Moor

N.

Rev. Mr. Dan. Newcombe, of Whimple
Mr. William Newman
Mr. Philip Neyle

O.

Mr. Richard Oſborne
Mr. John Oſborne

P.

Rev. Mr. Paddon, of Chawleigh
Rev. Mr. Parr
Mr. Charles Pearſe
Mr. John Pearſe, of Sidbury
Rev. Mr. Pitman, of Alphington
Mr. Wm Pratt, of Broadhembury
Rev. Mr. Preb. Prowſe
John Pyne, of Eaſtdown, Eſq;

Q.

Rev. Mr. Quick, of High Bray

R.

Mr. John Remmett, of Creditón
Rev. Mr. William Reynolds, of Bampton in the Buſh, Oxfordſhire
Ambroſe Rhodes, of Buckland, Eſq;

Mr.

Mr. Philip Rich
Mr. James Rigg
Mr. Thomas Roe

S.

Rev. Mr. Salter, of Mary Church
Mrs. Elizabeth Sampſon
Mrs. Sanders, Widow
Mr. Stanhope Sanderſon
Mr. John Sargent
Mrs. Mary Savery
Mr Edward Score
Miſs Jane Score
Miſs Elizabeth Score
Miſs Mary Anne Score
Mr. John Sealy
Mr. Andrew Sellon
Mr. Benjamin Shaw, Collector of Exciſe
Mrs. Elizabeth Sheire
Mr. Thomas Shute, of Crediton
Mr. Stephen Shute, of ditto
Mr. William Smith, Surveyor of the Cuſtoms
Mr. John Splatt
Mr. Benjamin Spry
Mrs. Stabback, Widow
Mr. William Stephens
Mr. Samuel Stephens, Apothecary
Mr. Charles Stoodley
Mr. John Stoodley, jun.
Mr. William Stooke
Mr. Samuel Symons, jun.

T.

Mr. Bernard Frederick Taylor
Mrs. Taylor
Rev. Mr. Tonkin, of Lydford
Rev. Mr. Micaj. Towgood, of Crediton
Rev. Mr. Stephen Towgood
Mr. Aaron Tozer
Mr. Aaron Tozer, of Newton-Buſhel
Mr. John Tozer, of Modbury
Mr. Samuel Tremlett
Mr. Thomas Tripe
Captain Tucker
Mr. Jonathan Tucker
Mrs. Jane Tucker

V.

Mr. Thomas Veal, of Plymouth
Unknown Hand, by Mr. Finnimore
Another Unknown Hand, by ditto
Another Unknown Hand, by ditto
Unknown Hand, by William Gifford
Unknown Hand, by Mrs. Hallett
Mr. John Vowler, jun.
Mrs. Vowler
Miſs Vowler

W.

Mr. Samuel Waymouth, jun.
Mr. John Waymouth
Mr. Nicholas Webber, Vintner
Mr. John Weſtcot, of Chudleigh
Rev. Mr. Robert Weſtlake
Rev. Mr. Robert Wight
Rev. Mr. Wilcocks
Mr. Henry Wilcocks, ſen.
Mr. Henry Wilcocks, jun.
Rev. Mr. Preb. Williams
Miſs Williams, of Exweek
Mr. Henry Wilmott
Mr. Benjamin Withers
Mr. John Withers
Mr. George Withers
Mrs. Wollocombe
Mr. Francis Worth
Mr. Simon Worth, of Tiverton
Rev. Mr. Joſ. Worth, of High-Bickington
Mrs. Elizabeth Worth
Mrs. Anne Worth
Rev. Mr. Chicheſter Wrey, of Tawſtock
Mrs. Sarah Wyatt

Y.

Rev. Mr. Hugh Yard, of Aſhton
Mr. Benjamin Yelland
Miſs Jane Yonge, of Eſcott
Rev. Mr. Yonge, of Puſlinch

Z.

Mr. J. David Ziegel

	267	15
Small Subſcriptions	7	7
Total of the Subſcriptions	1167	2

F I N I S.